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herald

OF HOLINESS

Church of the Nazarene

For Parents over 33

(See page 14.)



THE LIGHTS OF Portland dazzle behind two Oregon youths who are part of Operation: NET. To see how teen-agers can care, see page 17.



The Church Must Speak

• **By George Coulter**
General Superintendent

There are those who challenge the right of the Church to speak in an age like ours. There are those who seriously doubt that the Church has anything worth saying.

On the one hand, the conclusion is that the times are too desperate for mere platitudes and

pious talk. On the other hand, the assumption is that the Church has become too impotent to speak with authority and power.

Daily we are confronted with such dramatic issues as war, civil rights, violence, and world tensions. Old standards of Christian decency are

Someone must speak truth with personal concern. This is what the church seeks to do.

being flouted. The moral and spiritual conditions of the nation are far from healthy.

In spite of the expenditure of colossal sums of money for education and social programs, delinquency, crime, and vice steadily increase. The clamor of voices offering criticisms or solutions only adds to the confusion.

No thinking person will deny that someone needs to speak to this generation. The sickness of secularism has weakened the moral fiber of multitudes. An easygoing tolerance has dulled men's sensibilities to moral and spiritual absolutes. Today men who deny God rule almost half the world. More and more the truth of William Penn's words becomes evident, "Those people who are not governed by God will be ruled by tyrants."

Getting someone to speak has been God's method through the ages. He found Moses and charged him to "speak unto all the congregation of the children of Israel" (Leviticus 19:2). The same charge was given to Isaiah, "Go, and tell this people" (Isaiah 6:9).

On the day of Jesus' resurrection, the angel said, "Go quickly, and tell his disciples" (Matthew 28:7). The early apostles declared, "We cannot but speak the things which we have seen and heard."

Through the ages, God has called men to speak for Him. The prophet Amos said, "The Lord God hath spoken, who can but prophesy?"

Of course there are those who feel that the sin and evil of our days are so new and so unique that God's cure is out-of-date. No one will deny that sin has become more sophisticated and more casually accepted. But it is far from new. Sin is still man's number one problem.

Someone desperately needs to speak to this generation! God has

chosen His people, His Church, to be His mouthpiece in this day. But to do so effectively the Church must be both in contact with God and in contact with her generation. When the Church loses contact with God or with her generation, she has no message! She has nothing to say!

But the Church has something to say, for God has committed His holy Word to her. It is not always what the world wants to hear. The effective message is that which meets man's real need. God's Word does not offer a palliative when surgery is needed. Only God's Word has the answer to man's deepest problems. Its truth is timeless and changeless. It is anchored in antiquity but geared to the needs of our present day.

God's Word is eternal and abiding. It is a safe Guide for all mankind. It is satisfying to the heart. Its central purpose is to reveal Jesus Christ. While it mentions many men, many places, many events, and many personalities, all these are mentioned in their relationship to Jesus Christ.

But when God's Word is faithfully declared, it reveals man's need. His sin, his lostness, his estrangement from God are exposed. But the "good news" of the Gospel also reveals the remedy for man's lostness, which is to be found in the salvation of Jesus Christ.

This is the message which the Church has been commissioned to declare. The Church is at her best when she is true to this task.

Commissioned by the Lord are we

*The glorious news to tell
Of God's salvation full and free,*

Which saves from sin and hell.

*Upon His business here intent,
We haste at His command,
Proclaiming ev'rywhere, "Repent;*

*God's kingdom is at hand."**

The Church must speak in tones of invitation and personal concern. John wrote in Revelation, "The Spirit and the bride say, Come." So the message of the Church must be more than a declaration of truth; it must be accompanied with a consuming passion and a sense of urgency to bring men into the fold of Christ.

The Church of the Nazarene is attempting to carry out its God-given mission throughout the world. This involves obedience to the command of God to speak. It involves the inner compulsion of love and concern for the souls of men. It also involves the commitment of time, resources, and strength of the church to minister to men's needs.

The objective of the church is to "go ye into all the world, and preach the gospel to every creature." Pulpit and pew are united in this holy task. The man in the pulpit must speak! But the man in the pew must join in this declaration! By his life, by his example, and by his personal witness he speaks to all who come in contact with him.

So the message of the church must not be confined to the Sunday morning worship hour. It must involve every activity and energy of the church. It must speak with clarity and concern to every age-group and to every social group.

This *Herald of Holiness* is placed in your hands by the Church of the Nazarene. This is done as a result of the desire of the church to speak to you. Its message is simple, "Christ receiveth sinful men." Its purpose is clear, "That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Its commitment is total and complete—every energy, activity, and program united in the declaration of God's message to men.

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School:

How Can Parents Help?

• **By William J. Nichols**

Public School Teacher, Muncie, Indiana

REGARDLESS OF feelings, in a few days, thousands of children will be returning to school. Schools are a big business. We try to educate everyone who can be educated. If your child goes from kindergarten through college, he will have spent seventeen years of his life in school. Just to get him through high school will cost taxpayers roughly \$6,500.

There is much that interested parents can do to make school valuable for their children. In fact, your efforts might make the difference as to the way your child views school and the success, or lack of it, which he experiences.

When should a parent start helping his child with his education—kindergarten, third grade, sixth

grade? Help starts long before any of these—it begins at birth.

* * * * *

THE MOST important years of your child's life are over by the time he enters school. Parents have the exclusive control of these years. The foundation is laid here for the child's future attitudes, concepts, successes, and failures.

Perhaps the most valuable thing a preschool child can receive schoolastically is a love for books. Read to him when he is young. Give him picture books.

Borrow books from the library bookmobile and buy him books of his own. The twenty-nine-cent supermarket variety mean as much to children as the more expensive ones. The writer's children have enjoyed the Dr. Seuss

books. These make good birthday or Christmas gifts. It helps also if the children see that you enjoy reading.

* * * * *

PARENTS SHOULD play down television. You may not rule it out completely, but you can establish limits. Just before bedtime is a good time to read to the preschool children, or to let them "read" their books.

As your child gets older you can begin your own readiness program by pointing out letters. "There's a D for daddy" or "an S for Sally." A magnetic letter board or a blackboard can be a valuable aid. As you travel, play the alphabet game.

As your child grows in skill you can play games, for instance, by thinking of words that begin with certain sounds or words that rhyme.

A parent must not get so busy making a living or keeping house that children are neglected. Spend some time daily with them. Include them in your conversation, on your level. You don't have to talk down to them. You may be surprised at some of the words in your vocabulary which they will pick up. Help them gain the widest range of experience possible. This helps later in school.

* * * * *

KINDERGARTEN SERVES two basic purposes—it helps the child to learn to adjust to others or to society and it builds readiness for academic learning. We've been discussing ways to develop aptness,

FORMAL instruction in school is largely up to the teacher. But your attitude toward her at home plays a big part in how your child progresses in school.



but what about getting him ready for relationship with other people?

One of the best ways is to take your child to Sunday school regularly. Here, at an early age, at an easy pace, he learns to associate with his peers and with adults other than yourself. Long before he is eligible for kindergarten he can spend an hour a week with other children of his age. Besides the spiritual benefits, Sunday school gives your child a good orientation to public school.

The parent of a pre-kindergartner can break down apprehension about school by taking him there to visit. Talk about school and build a positive attitude, so he will be looking forward to it. Try to arrange a visit to a classroom, preferably a kindergarten class.

ONCE YOUR CHILD is in school, the formal instruction, for the most part, is up to the teacher. The best thing a parent can do is to cooperate with her and provide a healthy attitude toward her at home.

Later, when homework begins, you can help by setting a time and place for your child to work. And then be sure that he keeps up with his studies and homework. If you sense he is having difficulty with his studies or is unhappy with school, check into it. Ask for a conference with the teacher and see what you can do to help. Some early preventative measures may eliminate the need for remedial work later.

Don't be afraid of making yourself known to your child's teacher and principal. Assure them of your interest. Find out what the teacher thinks your role should be and then do what you can on the home front. Feel free to visit the classroom. Attend the "get acquainted" teas and the P.T.A. meetings. Mothers can volunteer to be room mothers. These activities will make you feel that you are a part of the school and

the teacher will know you're interested.

AS YOUR CHILD learns to read for himself, continue to encourage him to read at home. Figure out some kind of incentive system for reading that will work with your child, and reward him in some way for each book that he reads, if it is necessary. At this point you will probably need to depend on the school library or public library as a source of books rather than trying to buy all he can read. For his independent reading your child should select books which he can read easily with no more than one or two unknown words out of every twenty-five. Reading independently at "frustration level"

can do more harm than good.


When he reaches the upper elementary grades it might be wise to consider purchasing a good child-level encyclopedia. By this time he is no longer just learning to read, but is reading to learn. At this age children are inquisitive and enjoy looking up things they are studying in school.

IT IS NOT EASY to be a parent, but parenthood is one of the greatest privileges and joys which God has given to us. An education is important to a child.

If you will recognize the need of help, ask God for guidance, put your imagination to work, and give time to your child—then you are providing a foundation for satisfying life ahead.



SUNDAY SCHOOL is one of the best ways, says Nichols, to help bridge the gap from home to school. Children also learn valuable spiritual concepts. Above are seven- and eight-year-olds' ideas of Jesus' disciples.



Does Prayer Change Things?

• By Ross W. Hayslip
Tucson, Arizona

When I pray I do not come to God to picket Him or insist upon His changing His mind. Rather my prayer is to help me get into a position where I can cheerfully accept His will.

P. T. Forsyth rightly said, "God's ultimate purpose is unchanging, but His strategy may vary infinitely. Our prayers express confidence in His ultimate purpose and a desire to be a participant in His variable strategies."

This I realize runs counter to the thought of many who seek to teach us that God is no more than a dimension of depth in human experience. If such were true, then we would have to drop the idea that in prayer we draw aside to deal with God directly and personally. Instead we must learn to equate with prayer loving openness and responsiveness to others, and to see the deepening of this disposition as its true motivation. Prayer then is nothing more than exercises in the love of man.

It is only when God is known personally that prayer becomes sublimely meaningful and implants challenge and power for service. The personality of God is not an abstract question only; it is the final source of our assurance that through prayer we can find a fellowship with the Divine that will help us to meet what life demands.

Many times our prayers are simply efforts to bend the power of God to our own desires and our personal whims. Our wishes motivate our asking. We have an idea that God will manipulate the universe at our request. This type of praying based solely on selfishness shuts out the glorious privilege of intercession for the needs of our fellowmen and blocks the channels of thanksgiving which are such a vital part of prayer. The symbol of our prayer life is then the open hand rather than the open heart.

We know that our Heavenly Father never works mechanically or in a detachment from human need even though He works

through natural orderly processes. He is concerned with individuals. He knows each human need and seeks to meet it. Our praying need not consist of our giving information to God but rather in placing ourselves in an attitude to be helped.

God has a will and purpose for our lives and it is vital that we discover and obey God's will. The highest form of true prayer is, "Not my will, but thine, be done."

The definition of prayer in the *Westminster Shorter Catechism* reads, "Prayer is the offering up of our desires unto God for things agreeable to His will." The important factor of course is God and His will but the human side of our desires shows the motivation that brings us to the throne of grace.

There are certain types of prayer that I cannot expect God to answer. Prayers that run counter to God's revealed purpose within the world certainly

will not gain His hearing ear. Many petitions that we label prayer are only self-centered clamor that our wills, not God's, be done. If God says "no" to our asking, it may be to teach us that His is the better way.

I do not know why some prayers that are offered in a humble, fervent, God-centered spirit are sometimes not answered. I am sure that we have all prayed for sick loved ones to be healed, only to see them die. Many families have earnestly prayed for boys in military service and later stood by flag-draped caskets. Only God has the answer to why seemingly sincere prayers were not answered.

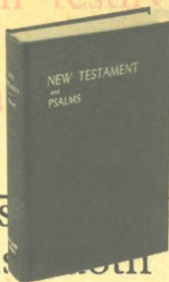
I do believe that man is a free moral agent, and that we do not live in a world where everything is inevitably determined. Our lives are permeated with purpose, and our days are filled with events that otherwise would not take place because of human purposes. Therefore we have a right to pray not only in emergencies but in the everyday events of life.

Jesus showed the importance of prayer as in His own life He gave abundant demonstrations of how God supplies and acts through the one who prays. His words and works flowed out of His rich relationship with His Father in heaven. How many times we find in the New Testament the accounts of His leaving the crowds in order to pray!

Out of His own exemplary life of prayer the Master gives many promises about prayer. Around these promises are the limitations or boundaries within which we are to pray. In a paradoxical sort of way as far as prayer is concerned we are limited, yet unlimited. It is unlimited within the limits that our God has set, and none can complain that the limitations of an infinite God are too narrow.

We cannot help but believe with Tennyson that "more things are wrought by prayer than this world dreams of." Sincere prayer can and does change things!

39 Search the Scriptures; for in them
think ye have eternal life: and they are th
which testify of me.

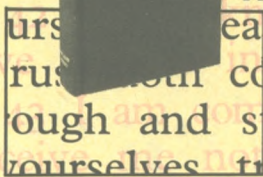


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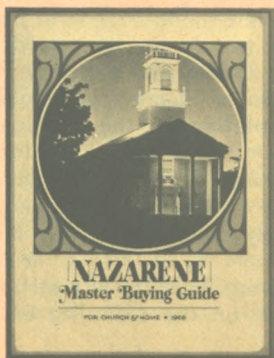
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THE INFORMATION EXPLOSION: How Does It Affect You?

• By R. E. Wilfong, Ph.D.

Du Pont Corp. Chemist and Executive
Wilmington, Delaware

Man's ability to create has plunged us into an explosive expansion of technology and new information. Today science and technology are propagating themselves with astounding discoveries following on each other's heels so rapidly that we've ceased to marvel at them.

At least one-half of the capable scientists of mankind's history are living and working today. Our scientific literature is doubling every ten years. The scientist considers a self-feeding, rapidly accelerating reaction as an explosion. Hence we live in a technology and information explosion.

Increasingly, we tend to worship the rapidly accelerating growth of knowledge and technology. This tendency gives added impetus to

the age-old temptation of man to forget God and to try to satisfy his need to worship by worshipping himself and his scientific handiwork. Today there are many who believe that the human mind can eventually unravel all the mysteries of the universe and of life itself.

Beliefs Under Attack

These people see no need for God, nor indeed any room for Him. This form of idolatry is as old as the temptation in the Garden of Eden. Dr. Carl Henry, editor of *Christianity Today*, said: "In his desire to control the universe man repeatedly puts himself in God's place."

Following logically is a stepped-up attack on the credulity of our

basic Christian beliefs. Most criticized are the concepts concerning the specific creation of man, the great Flood, the miracles of the Bible, the Virgin Birth, the inspiration of the Holy Bible, the power of faith and prayer, the immortality of the soul, and the very existence of God. I am convinced that new knowledge in many cases supports these basic beliefs rather than weakening them.

Flood Explains "Boneyards"

For instance, the great Flood: Archeological evidence leaves little doubt that there was a great Flood in the Euphrates Valley area. Excavations reveal an eight-to-ten-foot-thick layer of old mud and silt deposited in ancient times. However, the Genesis account

(Genesis 7:17-24) seems to describe a worldwide catastrophe in which the mountains were covered and all living creatures were destroyed except those in the ark.

Geological evidence amply supports the occurrence of a worldwide upheaval in which continents sank into the seas and sea bottoms rose to become dry plains, and, in some cases, mountain ranges.

Recently a plausible analysis shows that the massive boneyards of prehistoric animals found in many places in the world may have resulted from just such a great, worldwide flood, rather than from astronomical or glacial catastrophes. In this instance it seems that increased knowledge has strengthened the biblical account rather than disproving it.

Archeology Supports Creation Story

Genesis 4:17 tells us that Cain, Adam's son, moved east from Eden to the land of Nod, "and he builded a city." Now why should one build a city unless there are people to inhabit it?

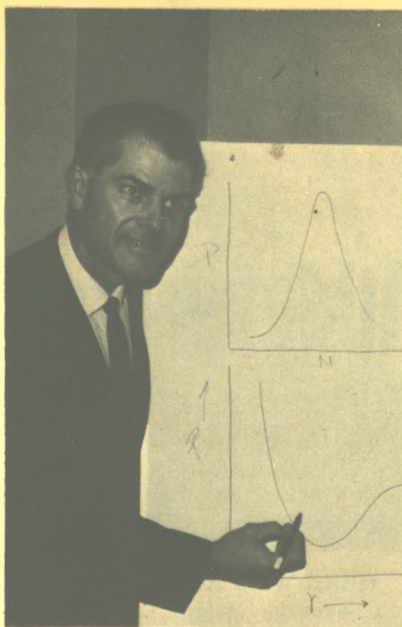
Recent archeological studies indicate the coexistence 10-20,000 years ago of *two* races of men. One had a low order of intelligence, poorly developed tools, and little evidence of inventiveness; the other showed rapid tool improvement. Apparently the ancient, static race gradually disappeared.

Were Adam and Eve specifically created to be Godlike in creativeness and other aspects to replace a less intelligent and insensitive race of men who did not have the ability to worship and reciprocate God's love?

New archeological knowledge strengthens the Genesis account rather than disproving it!

"Miracles" Keyed to Timeliness

Increased knowledge of the laws of science also shows that certain recorded miracles in the Bible are quite understandable in terms of physical phenomena. Also, advances in statistics, especially the relations governing improbable



Writer, Robert Wilfong

events, tell us that even very unlikely events will occasionally occur. However, advances in these fields do not render the miracles any less miraculous because the greatest miracle in many cases is that *the unlikely event occurred at just the right time*. The Bible tells us that our God is not limited in the dimension of time as are we, nor is He limited from operating in it.

Bible Reflects Unity

A group of more than thirty authors, ranging from rough herdsmen to rich kings, from sturdy fishermen to a gentle physician, from a military genius to a brilliant scholar, unwittingly combined their efforts to give us the Holy Bible. Its writing took more than a thousand years.

As mankind develops more and more knowledge, it seems less and less likely that a book as internally consistent in purpose and content could have been written without guidance from a common source. While it is not intended as a textbook for science, astronomy, or history, it shows remarkable insight and accuracy in all these fields.

Shows Scientific Insight

Isn't it surprising that the stars in the heavens would be equated with the sands of the seashore as being numberless (Genesis, also Hebrews 11:12) at a time when

the stars had been carefully numbered at about one thousand? This was foolishness until modern-day reflecting telescopes revealed the stars to be numberless like the sands of the sea.

Isn't it surprising that the Bible teaches that God "hath made of one blood all nations of men" (Acts 17:26) when it was thought until modern times that blood types and composition varied between races?

Isn't it surprising that long before the time of Christ the Bible speaks of something surprisingly like telephone and radio communication when it records God's question to Job, "Canst thou send lightnings [electricity], that they may go, and say unto thee, Here we are [Hello!]"—Job 38:35?

Isn't it surprising that the Bible records dozens of unusual historical details which in the last fifty years have been verified by archeological research? The above examples are difficult to explain unless one believes that the Bible is an inspired Book.

While new knowledge occasionally leads to renewed attack on basic Christian beliefs, no new arguments are evident. Moreover, modern scientific findings seem to strengthen, rather than weaken, the credulity of the inspired Word and our basic beliefs.

Notes Problem

I do not want to minimize the problem which is primarily one of communication. Too few scientists study the Bible, and too few theologians understand present-day science. As a consequence there is little basis for the resolution of differences and the development of understanding between the two groups.

The void within us that causes men forever to "look up" cannot be satisfied by knowledge alone but by faith—as we were told long ago, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

All-America Athletes Can Be Christian

Jim was the least offspring among the three sons of Joe and Mildred Bond. His dad was a foreman for a Pampa, Texas, carbon plant while his family was growing up.

There Jim studied at Pampa high school, became a member of the Church of the Nazarene, and felt divinely inspired to give his life to the ministry. With his brother, Marvin, he spoke often on week-ends to church youth groups.

Jim's interest in sports spawned early. It was basketball he grew to love. He cracked Coach Clifton McNeely's varsity squad as a sophomore in 1951, playing in 23 games, scoring 332 points, and averaging 14.4 points per game.

* * * * *

AND HE WAS still growing. He shot up to 6 feet 5 inches before graduating from high school. And while he grew, his skills multiplied. Jim's play launched his prep team on a three-year winning binge, resulting in 56 consecutive victories without a defeat, and 2 state-wide championships among Texas' largest high schools. During Bond's dramatic high school career Pampa teams lost only 2 games, those coming while he was a sophomore. In all he scored 1,486 points in 77 games, an average of 19.3 per game.

He gained respect not only for his athletic ability, but for his courtly conduct. Sportswriters tagged him "Gentleman Jim."

The writers also called him the "greatest schoolboy basketballer to come out of the state of Texas." His play gained national attention. He played in the annual North-South game at Murray, Kentucky, and in view of his performance

was named on the all-America high school team.

* * * * *

HERE WAS A young man with no average talent. Elected as Texas' "top college prospect," he had offers from fifty-six colleges and universities throughout the country. Jim visited many of these during the spring and summer of 1954, and finally signed a letter of intent to attend Texas A & M.

* * * * *

"HOWEVER, as the summer wore on," Bond said, "there was an increasing uneasiness that this was not the Lord's will for me. His will became very clearly known when one day in August a young man called me on the phone and asked if he could come to see me. . . .

"His name was Ted Cummins, and he was a member of the 'Fire House Five' of Pasadena College that had made two trips to the National Association of Intercollegiate Athletics' (NAIA) national tournament in Kansas City."

During Cummins' visit, Bond said, "it became very clear that Pasadena College was God's will for me."

And coaches at Texas A & M watched a talented athlete slip through their fingers. Neither that Southwest Conference school, nor any other, could provide Bond what he was hunting for.

* * * * *

AT PASADENA COLLEGE, both his cage ability and his Christian influence spread. While there, he was selected as an NAIA all-

THEN AND NOW—
The Jim Bond at right was a student preacher and outstanding athlete at Pasadena College. The Jim Bond at left is pastor at Nampa (Idaho) College Church, a congregation of 734 members.



America in 1956 and 1958. He also played AAU basketball, leading his team to the national tournament in Denver, where he was selected "the most promising young player."

So impressed by his Denver performance were the Phillips 66 "Oilers" team that they invited him to play with them in a tournament which would determine the United States' 1956 Olympic team. The Oilers won, and invited Jim to go with them to Melbourne as an observer.

After completing a stellar college career where he improved his accuracy until he hit 56 percent of his shots in 1958, Bond became the fifth draft choice of a professional basketball team.

Mannie Pineda, a well-known southern California sportswriter, reported Bond's reaction:

"The Minneapolis Lakers of the National Basketball Association drafted him, but Bond turned his back on the game he loves. . . . Jim dreams beyond that.

"He plans to serve the best Coach of them all and hopes to become a preacher. There, in the quiet of a Nevada night, he outlined his dreams. . . ."

AND HIS DREAMS were many. They included Sally, the daughter of Rev. and Mrs. Stanley Whitcanack. Her father is an official in Nazarene radio work. The wedding took place in 1959, and now they are the parents of a four-year-old son and a two-year-old daughter.

His next step was further training at Nazarene Theological Seminary at Kansas City, Missouri, from which he graduated *cum laude*, and was asked to preach the Mabes sermon, an honor annually awarded to the outstanding senior preacher. While attending seminary he pastored a church at Olathe, Kansas, a suburb of Kansas City.

From seminary he accepted a pastorate at Casper, Wyoming, and after two years, moved to Nampa, Idaho, as pastor of College Church, which includes many students from Northwest Nazarene College. He has served as spiritual leader of the 734-member congregation for more than two years.

He is also currently serving as a



Bond . . . as a high school senior

regional representative to the Nazarene Young People's Society, the denomination's youth organization.

BOND'S PHILOSOPHY of college athletics was crisply defined even while still in college.

"What is the underlying purpose that justifies an intercollegiate program on our Christian college campus?" Jim asked in an article which appeared in a 1958 issue of the Pasadena College student newspaper.

"Very simply, it is to get Christ before a world that fails to recognize Him.

"We like to win, and we will win" but the "final purpose is . . . to portray Christ," he said.

AS HE LOOKS BACK on athletics, Bond says, "I have never felt that in participating in athletics I have had to compromise any convictions. To the contrary, participating in athletics has . . . increased the sphere of my personal influence" and given him the opportunity to "testify by the way that I played every basketball game."

Athletics helped finance his college education. He received a scholarship which paid approximately half of his school bill. But he could hardly be charged with choosing Pasadena because of the money. "Almost without exception," Bond said, "the scholarship offers that I had would have paid the school bill in full."

As to his reasons for turning down the professional contract, he said: "I was faced with a decision primarily about playing ball on Sunday. Far be it from me to say that a man cannot be a Christian and play professional basketball. Perhaps some can. However with me it was a matter of conviction."

Another practical aspect affected Bond's decision not to play professionally. Were he to have spent a normal career with the Lakers he would have found himself at middle age in the awkward position of trying to pick up his career.

BOND CAN NOW better understand the pressures facing young people "to be squeezed into the world's mold." He recounted that a teen-age girl was a member of a high school trio which had been asked to sing for the school prom.

"I understood perfectly her frustration," Bond said. "In my high school senior year I was elected 'all-school favorite' by the student body. This supposedly required me to attend the annual prom. My decision was respected and I was not required to attend."

SUCCESS BRINGS ITS problems. It can also help build character. The result in this case was, according to another sportswriter, "the kind of youngster every parent wants his son to grow up to be like."

This Business of Conversion

• By Norman R. Oke

Has it been converted?" That question is on the lips of people most everywhere.

Conversion is a common concern of the street as well as the sanctuary. The hot-rod addict asks, "Has the motor been converted?" The furnace man wants to know, "Has your oil burner been converted?" And the lumber dealer asks, "Has your basement been converted into a recreation room?"

Mrs. Oke and I were house hunting some years ago. A lady was showing us through her home, which she had listed for sale. After explaining the various fine features of the home she took us up the stairs to an unfinished second-floor attic. "This could be readily converted into fine bedrooms," she said.

I stood there for a moment or two and envisioned what that area would look like when "converted." Partitions, doors, wallpaper, furniture—and finally people.

The possibilities of that unfinished second floor really sold us on the home. We bought it, converted that attic into bedrooms, lived in the home for fifteen years—and loved it. And largely because of the potential of conversion.

Now let's compare the conversion of a soul and the conversion of that second floor of our home. What were the factors facing us in the home?

First, the house was utterly unsatisfactory to us unless that conversion job was done.

Second, the original design of the home made such a project possible.

Third, the conversion task had to be tackled aggressively without regard to cost.

Fourth, the completion of the rooms had little appeal apart from the joy of seeing our children move in and begin enjoying those rooms.

I recall with pleasure the memory of that conversion project. I also remember with far deeper pleasure what it meant when I was spiritually converted.

Turn with me to the Bible and let it speak: "All the building fitly framed together unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:21-22). The Bible is telling us that God is a House-Hunter, looking for a residence for the Holy Spirit. But what God finds can be a home for Deity only when it has been converted.

How, then, does the Lord tackle this matter of spiritual conversion? Perhaps it will help us to recall the four factors that I mentioned earlier.

First, the house was utterly unsatisfactory as it was. A person is as uninhabitable for God without conversion as that storage space was for my children before it was converted into rooms. There must be a clear-cut and fully faced recognition by every unconverted person: I am completely unsatisfactory to God the way I am. I am but cluttered storage space, and what I am storing there I don't like. Theologians call this conviction, and it is the work of God's Holy Spirit. The Bible says, "When he [the Holy Spirit] is come, he will reprove [convict] the world of sin" (John 16:8).

Conviction is an awakening experience—alerting us to our desperate need. And it has a strong element of hope in it. It causes

us to survey ourselves inwardly; to remind ourselves that we should have done this long ago, what a delightful change it will bring! The convicted sinner becomes a seeker for conversion. This is God's first gracious milestone on the path to redemption.

The second factor in my home-conversion experience was to note that the original design of the house made such a conversion project feasible and possible. When a sinner comes under God's convicting power, there springs up a thrilling hope, and God's Spirit whispers: "This is what God has intended for you all the time. It was His original design. And here you have been living a storage-space type of life, while the Lord intended you to be a habitation of God through the Spirit."

Now the sinner actually begins to envision himself as a saint of God, a warrior of prayer and faith, a pillar of the church—he sees all this as potential only as a result of God's marvelous grace. Faith springs up and he becomes a still more determined seeker after God's conversion miracle.

Visit with me, again, a large city church where I, as a teen-ager, bowed at the front pew. A fine layman opened his Bible at Isaiah, chapter 53. He pointed me to verse 5: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." I read it to myself.

Then that wise soul winner asked me to read it again placing my name in place of the pronoun. As I obeyed, my faith leaped from earth to heaven and claimed God's

grace for my own life. Then and there I realized that all of God's promises included me.

So far a recognition of dire need has been coupled with a wholesome faith in God. But the actuality of conversion still lies ahead. Let's get on with it.

The third stage in my attic-conversion project was actually to get lumber, wallboard, nails, and tools and begin the job. This was a noisy, even a cluttered stage of my task—sawdust and bits of lumber lay all around. In God's plan of redemption this stage is called "regeneration"—God, the Redeemer, actually at work with the tools of heaven making something brand-new.

The Bible says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). In my conversion project this stage was slow and tedious; but in God's redemption this stage of regeneration is a matter of a flashing moment—instantaneous—a miracle which happens right before our eyes. The moment faith grasps the promises of God, lo, and behold, what was the attic of the soul becomes a temple for the Holy Spirit.

Share with me, now, the fourth stage in my home-conversion project. When those bedrooms were finished, all papered, cheery, and new, I said to my two children: "Now you take over and move in. These rooms are for your private use. Hang your own pictures and pennants on the walls, your clothes in the closets. And fill these rooms with your laughter and your living."

This fourth stage in God's plan

of redemption we call "entire sanctification" or "the infilling with the Holy Spirit." In stage three through regeneration the rooms were finished, all sparkling and new. After the crisis of regeneration there comes, at a later time, a desire for the Holy Spirit to come in His fullness and indwell this temple of the human heart. The human spirit cries out—

*Hover o'er me, Holy Spirit;
Bathe my trembling heart
and brow.
Fill me with Thy hallowed
presence;
Come, oh, come and fill me
now.*

And I promise you, O pleading Christian, that He will come. With a purging, cleansing fullness He will come. From the human spirit He cleanses the residue of inherited evil—that which stains the very deepest nature of man.

And when He comes He brings the laughter and gayety of God to the rooms of man's soul. He will decorate those rooms with the bright and colorful graces of God. His indwelling brings to the human spirit a Person, a Guest whose abiding means daily communion, momentary guidance, encouragement in the dark hour. He remains as a cleansing Presence when temptations beat against the soul. The soul has now become "an habitation of God through the Spirit."

A final word. Not for one moment did I ever regret that attic-conversion project. It was a daily pleasure. Neither have I ever regretted the hour I sought the Lord and pleaded for His saving and cleansing grace.

I am profoundly a believer in "This Business of Conversion."



For Parents over 33

• By Paul Skiles

Executive Secretary, Nazarene Young People's Society

We parents know it. Our kids feel it. We both have some underlying anxieties which make it easier to suspect than to believe, easier to criticize than to encourage, easier to demand than to cooperate, easier to talk than to listen.

Linus, complete with thumb and blanket, is hanging up the phone. His words to Charlie Brown are a little sad, "That was my blanket-hating grandmother, but I just couldn't get through to her."

Charlie asks, "Was it a poor connection?"

To which Linus gives his classic reply, "Yes, it's always difficult to talk from one generation to another."

The question is almost as good as the answer. Problems in inter-generation communications are often the result of a "poor connection." There's static. Interference. Interruption. The tone of the message, as well as its content, is often distorted.

A "poor connection" is one reason why parents and teens . . . under the same roof . . . have moments when they look at each other and say, "Who are you anyway?" "I just don't understand." "Please say something to me in my language."

The experts agree. For once. It really is harder than ever to get across. The generation-gap is definitely widening. Acceleration is one explanation. Acceleration

educationally, socially, economically. Our children simply see more, hear more, go more, have more, sooner than any generation we know anything about. Good, in a way, but not without its complications. For in accepting the "new-fashioned" (in technical areas usually an improvement) we have allowed a subtle discounting of everything "old-fashioned." Regard for family, church, country, and God, having been around for a while, falls into this classification and thereby suffers.

There's no reason to debate the relative size of the gap here. Perhaps better to acknowledge the fact of a gap, in hopes of gaining some on how to cope with it. That's the issue . . . seeking guidelines on how to deal effectively with the tensions that always arise when representatives of two generations try to come to terms.

Their representatives say, "Don't lose your cool, man." A slightly disrespectful, but delightfully descriptive way of saying, "I don't trust myself . . . my feelings . . . my reactions . . . so please be a rock. Be where I can find you."

"Don't be up and down like I am."

"Don't go to pieces."

"Don't over-react."

"Don't under-react."

"Don't try to answer all my questions for me."

"Don't believe all my threats."

"Don't give up on my manners."

(But remember politeness can mask the most bitter hostility.)

"Don't fake it."

"Don't generalize."

"Don't whine. It makes me withdraw my respect instead of extending my sympathy."

"Don't try to relive your life through mine."

"Don't forget you survived some pretty unusual fads."

"Don't be surprised at my strong feelings about injustice and suffering."

"Don't abandon me—please don't—but don't smother me."

"Don't lose your cool, man, because if you do, I'm wiped out . . . finished."

So now what? Are they being unreasonable? Probably. Are they asking the impossible? Perhaps. They're certainly not above it.

But then, isn't life always asking the impossible? Humanly? And isn't that just about where God comes in? Is there any place we need Him more?

A vital, personal faith in God through Christ will make us persons and parents we cannot otherwise be. Practiced consistently . . . in public and in private . . . this faith will penetrate troubled relationships and leap across wide chasms. Accepted for themselves, this faith will bring to life, in our children, spiritual truth, values, and goals on which they may safely build a lasting life.

It's their only hope. Hence ours.

How Can a Family Pray Together?



Many Christian families have slowly given up their regular home devotions, not because they decided to, but because they couldn't find a way to keep them alive.

Dawn hasn't cracked until in many homes the family has gone off like a Fourth of July rocket. Son leaves for his paper route, Dad for his morning job, the daughter to her music lesson, and Mother is elbow-deep in work. Lunchtime is a hurried bite, and evening is invaded by activities related to school, community, job, church, and friendships. So it goes far into the night. What can a family do?

Let's face it, we cannot slow the world down. We cannot lessen the demands of our environment. If we are going to have family worship, we must put it on our daily calendar as solidly as the hour for going to work. We'll never find time for it. Nobody finds time. We just use time. We'll never find a right situation. We must make a situation which is right.

The pattern followed by our parents may not fit today. Three basic factors must be dealt with in our planning: the time, the climate, and the technique.

THE TIME. Anytime when family members can regularly get together in a somewhat orderly situation is good. This is hard to come by. Many families find mornings offering the best opportunity. This will mean setting the alarm clock ahead far enough to provide the time and protecting that time from invasion by other things.

If the breakfast hour is used, it is usually better following the meal than preceding it, as less interruptions are likely and tardy members will not so often create a distraction.

Noontime seldom provides a suitable situation for family devotions. Likewise, the evening meal-

time is nearly always undesirable.

Bedtime is often the chosen time, particularly for families with young children or in homes where only adults remain. Bedtime, however, has its problems where a growing family has a wide variety of bedtimes. High schoolers and first graders don't retire at the same hour.

Some families plan their day's end to include a midevening desert and prayer time. After an early dinner the children go and play for a while. At a given hour they meet again for dessert, popcorn, pop, ice cream, or some treat before the younger children go to bed and older children get into their homework. Gathered thus, they enjoy their interlude of laughter and go from that into their devotional time.

THE CLIMATE is definitely related to the time. If the breakfast hour is to be the devotional hour, it should also be a happy family time. The family should rise early enough for wholesome leisure. Breakfast should be a meal, well served on a table neatly set. It should not be a time for giving orders, reprimands, and scoldings. The family members should all be dressed, combed, and neatly ready for the day.

Neither the meal nor the devotional experience will be pleasantly remembered if it amounts to a group of people looking like half-boiled witches bent over a cluttered table, snatching at sundry boxes and bottles, half seeing through blinders of stringing hair. Many families could revolutionize their total life pattern by improving their breakfast climate and content. The ruin of many homes starts early in the morning.

Families who plan their meal-time conversation as carefully as they plan their meals can easily have a devotional climate at the close of any meal where the time can be available. Even the midevening dessert time can become

• By Milo L. Arnold
Colorado Springs, Colorado

to Guide Along the Christian Way

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a hallowed time if it is carefully cultivated. The devotional hour should be established at an hour when the climate can be most consistently conducive of family interest and happiness.

THE TECHNIQUE. Many families find the use of a devotional guide such as *Come Ye Apart* helpful in keeping their devotional experience out of a rut.

At the chosen time a parent, preferably the father, either reads the devotional paragraph and suggested scripture or calls on other members of the family to do so. He then either leads in prayer or asks another family member to pray. It must be dignified by adult leadership. If the children do it all, it becomes a childish program which children will outgrow and which adults lose interest in. Without adult stature it cannot long survive.

When prayer is at the close of a meal, family members often remain seated about the table, bowing their heads for the prayer. Some prefer to keel at their chairs for the prayer. Some families go to another room for the total experience. Let effectiveness be the guide. The prayers, scriptures, or devotional portions must never be long.

Parents, when leading in prayer before the family, should never use the occasion to tell God on a wayward child or to pray at their children, hoping to get a point across to the child under the guise of praying for him. This will kill the value of family prayer.

Family prayers need not displace bedtime prayers with small children. These warm moments of intimate closeness between a parent and child are to be cherished.

Returning thanks or saying grace at meals is also a vital family devotional experience. It should be cherished by every home.

Family devotional experiences not only honor God; they dignify the family situation. Such moments give a family the sense of including God as a Member. Hallowedness invades the home, stimulates the thinking, and elevates the stature of every involved person. The family that prays together gets closer together—if it goes at it rightly.

Can Teen-agers Really Care?



LIVELY OREGON youths sing a rollicking folk-gospel song to packed holiday audience in Portland suburb church.

PORTLAND, Ore.—It was time for the news on “Telescope,” a morning television talk show here. In addition to reviewing the war in Vietnam, and giving some color about the holiday basketball tournament in progress at Portland’s giant, glass-enclosed coliseum, the announcer detailed how fifteen teen-agers were arrested for looting a downtown store.

Then he turned to the next feature. It concerned sixteen teen-agers who, while their counterparts the night before were mugging a clothing store salesman, were preparing for the first of seven nightly presentations at a small Church of the Nazarene in a Portland suburb.

The youths sang songs with a folk beat while one strummed a guitar. They hardly gave the traditional image of an evangelistic

troupe. Yet their words of effervescence contrasted the image of fifteen hoods facing a juvenile court judge.

* * * * *

THE YOUTHS on television that late December morning formed one of two teams which make up “Operation: NET” on the Oregon Pacific District of the Church of the Nazarene.

Another group, similarly talented, was involved in another crusade at Cottage Grove, a community 150 miles down the Willamette Valley.

The purposes of Nazarene Evangelistic Thrust (NET) are several.

Teens, who give three weeks a year to crusade work, plus two more in preparation, are used to help strengthen existing churches of all sizes among the seventy Nazarene congregations in western Oregon. They visit in homes where

people have shown some interest in attending church. They perform nightly during crusade services, and frequently during the day for community audiences.

The idea has done amazing things for Nazarene youth. Dr. W. D. McGraw, superintendent of the Oregon Pacific District, said that if the program does no more than help to develop the personalities of more than threescore teen-agers “it would be worth the money [about \$10,000 annually] that we put into it.”

But it has done much more than that.

* * * * *

THE YOUTHS themselves appeared sharp in their collegiate garb, and answered questions about both spiritual and secular things intelligently.

Boys wore collarless blazers with the NET emblem on their jackets.

The girls wore sweaters matching the blazers, but had plaid jackets, also, offering a femininely sought-after change-of-pace.

* * * * *

HOW DOES THE emphasis on Christianity go over with other teen-agers when the NET members are not involved in a crusade?

"They respect you after you live it," said a girl with tousled hair.

In the snug quarters of a thirty-five-foot cabin cruiser offered by a Nazarene layman to give the teens a break after concentrating most of the week on evangelism, another teen-age girl explained that her entire attitude had been changed since she became a Christian.

"I used to be a real worrywart," she said. "Now I am relaxed. I have Someone to talk to who really understands me whenever I have a problem."

* * * * *

WHAT DO PEOPLE unrelated to the church think?

Local radio and television stations and service clubs open up to the youngsters. One day the team sang thirty-nine times. "The communications facilities are open to teens which are not available to an adult group," Rev. Don Wellman, director of the program, said.

A high school wrestling and assistant football coach at St. Helen's, Oregon, praised Kerry Lumley, a 145-pound senior, who plays football, wrestles on the varsity squad, and participates in NET.

"I have known Kerry for two years," Herbert Eisenschmidt said. "He is well-liked by his classmates, and athletically he has considerable ability for a small fellow. His personal habits are above reproach. He is quite concerned with things religious, so much so that they work into his daily life."

* * * * *

THIS IS THE second year for the NET program in Oregon. The crusades show in a different way that the church cares. The methods are constantly under revision, Director Wellman said. "We're open to any new ideas" that will help spread the Good News.

More than seventy-five teen-agers tried out for the thirty-two positions in 1966, and Wellman expected more than double that number in 1967.

How are the team members chosen?

Singing ability must figure into it, Wellman said, but it isn't the deciding factor in a teen-ager's being selected. He must have a personality that can be developed into one which inspires confidence.

* * * * *

THE TWO WEEKS' training which the chosen undergo in mid-summer is surprisingly thorough for a program so new as NET. Professionals are drawn in to work with the youths in music, evangelism, personality development, public speaking, and how to react when people don't like what you're saying.

Four rather broad principles are taught the teens in helping them lead a person into an experience with Christ. But the youngsters are urged to let these develop naturally as the steps are explained to the prospective Christian.

Results in personal evangelism have been encouraging, and have largely been among their peers. Leaders feel this is healthy, for with persons his own age a teen's influence can be most strongly felt.

* * * * *

FOR INSTANCE: Two sisters, on impulse, visited the home church of one of the NET members. She introduced herself, and in following weeks became closely acquainted with Marcia, one of the sisters.

Marcia's parents were reluctant to have anything to do with the church. But something in Marcia responded to the kindness, and she answered to the call of Christ in her own home with the help of the Christian teen-ager.

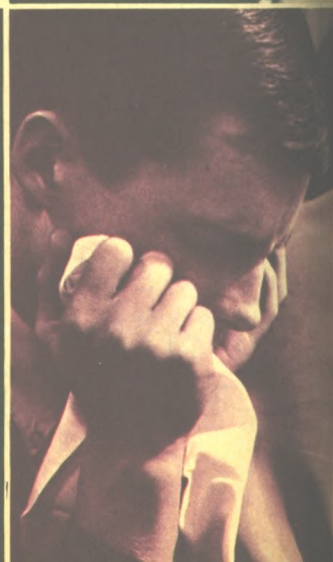
"Marcia was kind of off-and-on for a while," the team member said. Her parents continued to discourage involvement, and Marcia's sister obeyed their wish.

Marcia learned about Northwest Nazarene College at Nampa, Idaho, and having the assurance that her parents would pay for her education, enrolled there.

She also broke friendship with a boy who was "going in a different direction than I wanted to go," Marcia told her friend. And at college she continues to grow spiritually.

At last Marcia's mother has shown signs of interest in Chris-

TEENS TAKE TIME to seriously seek spiritual guidance before a night presentation which took them before 275 persons in a high school auditorium.



tianity. There is hope for the family, says the pastor, because of a teen-ager who allowed herself to become a friend.

* * * * *

A PUDGY freshman at Northwest Nazarene College was converted on New Year's Eve in 1965 during a NET crusade. Now, in addition to going to college, he is among several college students who serve on the team.

"A year ago tonight," he said on New Year's Eve, while preparing for an evening program, "I found Christ as my personal Saviour. My plans have changed. I am now going to a Nazarene college, and God has provided finances. I didn't know where they were coming from. He has also provided a NET team for a way to tell others about Christ.

"What do my parents think? They think this is great!"

* * * * *

AMID ALL THE exuberance the teens have brought to Oregon churches, there have been occasional problems.

Some felt the approach was too "far out" what with ballad singers, guitars, and an occasional program devoted forty-five minutes to singing and only fifteen minutes to preaching. Such a program at the Cottage Grove high school auditorium attracted more than 275 persons. Fifteen persons sought spiritual help following the short message.

But where the new approach has some opponents, it also has some strong supporters among the older set.

A sixty-year-old postal employee, and longtime church member, Paul Barber, said after the performance in the high school auditorium: "It is tremendously far afield from what I had when I was growing up. But I sure wish I had had some of this when I was raising my children."

The pastor of the Cottage Grove church, Rev. A. Furman Harris, a spry, likable person also nearing retirement, said as the stage technicians adjusted the lights for the evening presentation: "Isn't this great!"

The timing of the crusades is bad. The two teams operate when they are free from school—just after school has closed in the

spring, just before it opens, and during the Christmas holiday break.

Others think it costs too much. The \$10,000 budget for training, partially outfitting, and conducting the campaigns comes from the district Nazarene Young People's Society and Home Mission budgets, and from offerings given during the six crusades in which the two teams participate.

There is also the subtle possibility of creating a "spiritually elite" group of teens. The "team" pride, one observer felt, might override the purpose. Time will tell.

* * * * *

REGARDLESS OF THE problems, the idea is now well on its way to becoming an institution in the Oregon Pacific area. This is because not a few Nazarene pastors have seen, as a result of the teens' work, new converts, a broader appreciation of what the church is trying to do in the community, and a spiritual lift come over his congregation.

Capacity crowds have filled their churches in spite of timing.

* * * * *

THE NET IDEA is not original with Oregon Pacific. It began several years ago among Minnesota Nazarene churches, and was adopted later in Wisconsin. It has now

spread, to a greater or lesser degree, into at least a dozen geographical areas.

But the leadership and funds given to the Oregon program have been responsible for its significant development. In fact, interest has become so strong in youth evangelism that the Nazarene Young People's Society there has launched a sister program called Youth Evangelism Service (YES). YES offers to smaller churches the help of teen-agers not musically inclined. They work during summer months in anything from vacation Bible schools to church maintenance.

* * * * *

MOTIVATION FOR THE youth involvement program comes from a simple statement made by Cherie Aldridge, a guitar-strumming teen-ager from Medford, Oregon, whose parents and she were converted less than two years ago.

She said, "The hardest question I have to answer when I'm telling someone about Christ is: Why haven't I ever heard about this before?"


"Methods are flexible," someone added. "The important thing is to introduce Jesus Christ to people who don't know Him."

And that's what these folks are doing.



RIVER SPRAY whipping into their faces, two Oregon youths relax on yacht trip provided by an interested layman. The teens' effervescence and musical abilities gain them quick audience with television and radio program directors and with civic groups.

One of our ways of talking about the basic elements of any subject is taken from the schoolroom. We speak of *A B C's* as the principles that come first and are never outgrown.



A

This is the basis of our need. Not all of us have been guilty of all the different kinds of wrongdoing that mar human life. But all of us have lived in the disobedience and unbelief which is the root of every kind of sin.

B

We cannot lift ourselves out of selfishness, sin, and unbelief, into the favor and help of God. "Bootstraps" religion has been often tried and has always failed.

C

To come to Christ means to turn away from selfish and sinful patterns of life in repentance. It means to come in the faith that what He has promised He will do. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). "Him that cometh to me I will in no wise cast out" (John 6:37).

Out of my bondage, sorrow, and night,
Jesus, I come; Jesus, I come.
Into Thy freedom, gladness, and light,
Jesus, I come to Thee.
Out of my sickness into Thy health,
Out of my want, and into Thy wealth,
Out of my sin and into thyself,
Jesus, I come to Thee.